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THE  
OLD TESTAMENT LITERATURE OF 1881.

By O. ZOECKLER.

[*Zeitschrift fuer kirchliche Wissenschaft und kirchliches Leben.*  
No. 1, 1882.]

Adapted from the German by ALICE M. NORTHRUP.

The character of the works published in the department of O. T. Literature since the autumn of 1880, so far as textual criticism is not wholly their aim, or purely practical theological ends are followed, is entirely determined by the condition and progress of the questions of Pentateuch criticism. What Dillmann, in the preface of his masterly revision of Knobel's "Commentary on Ex. and Lev." (12th No. of the "Brief Exegetical Hand-book to the O. T.") says of the "gradual ebb of the mighty flood of criticism that has been poured out over the Pentateuch during the past year," has met more or less violent opposition from the representatives of the radical school. At the beginning of last year, there appeared in Germany Stade's *Zeitschrift fuer die alt-testamentliche Wissenschaft*, a work designed to be the principal organ of that party. The aim of the editor, to secure a hearing to the members of all schools, meets for a time, as it seems, a hesitating attitude, even on the part of the representatives of the middle party. It is well known that Stade himself adheres decidedly to the radical party, issuing, as he does, at the same time a very progressive *Geschichte des Volkes Israel* among the collected works of Oncken. *Die allgemeine Geschichte in Einzeldarstellungen*. On the other hand, when Dr. Ed. Meyer criticises the O. T. account of the Jewish conquest of Palestine, holding it to be purely mythical or legendary, Stade expresses no word of disapproval. The remaining articles of the journal, treating questions of Hexateuch criticism, appear to have a similar tendency; among others Dr. Maybaum's "Development of the old Israelitish Priesthood," in which an attempt is made to show that everything historical in the so-called original document of the Tora, or in the Priest-codex, is dependent upon the revision of the latest redactor.

Weapons of all sorts are produced in the defense of the now most favorite theory of Pentateuch origin. Especially is an article of the Strassburg theologian Kayser, published in the *Jahrbuecher fuer protestantische Theologie*, 1881, vol. III and IV, aimed at the overthrow of the position taken by Dillmann in his Commentary on Exodus and Leviticus. When Dillman declares Lev. XVII-XXVI to be one of the oldest portions of the Tora, though according to the opinion of Graf and Kuenen, they should be referred to the age of Ezekiel, and when he, by the mark S (Sinaitic law), unhesitatingly assigns them to the age of Moses, his Strassburg critic pleads the more earnestly for the modern theory. It is an interesting line of investigation into which he enters. "Our end," says he, "will be attained only by the comparison, according to their content and language, of all the laws contained in the Pentateuch, by the arrangement of what is similar in both regards, by ascertaining the order of time of the whole Scripture and of the single laws according to their logical relations, and last and especially by the reconciliation of these results with history." Such a Sisyphean labor will be worth beholding!

Ed. Reuss' *Geschichte der heiligen Schriften des alten Testaments* is a book closely modeled after the N. T. Isagogic Textbook, similarly entitled, and though written in a condensed paragraphic style offers a rich abundance of explanatory notes and well arranged extracts. But he who really expects to find the golden apples of Biblical truth upon these finely wrought silver salvers, will be sadly disappointed. The book contains hypothetical assumptions, depending upon uncertain modern speculation, much more than upon scientific facts. It codifies the principles of the now common school of Tora criticism, with the greatest confidence, as if the discussions on the subject had long since been ended, and even when it takes notice of

the continuance of these discussions, it is in such a manner as in no degree to destroy the appearance of dealing with a completed system of systematized doctrines. In this work, which combines a national history of the Jews with a history of Hebrew literature we learn that everything before Moses is purely mythical, that not a particle of the legislation, not even the two tables of the law, nor the decalogue can be traced to Moses, that the beginning of poetry and at the same time the foundation of the "patriarchal sayings" belong to a time no earlier than that of Samuel and Saul; that the very prophets of the later centuries, especially of the 9th and 8th B. C., far from being representatives of a law already existing, were rather leaders in its gradual development. In this work it is claimed that under King Jehosephat appeared the oldest law-codex, the so-called "Book of the Covenant"; that to this time of the Nimshi, from Jehu to Jeroboam II, besides the earliest written portions of the prophet Joel, belong also the Jehovistic parts of the Pentateuch, so far as they really are such; that the books of Job, Ruth and Samuel, as well as the earlier prophecies of Isaiah, are to be referred to the time of the overthrow of the kingdom of Ephraim; that besides the prophetic passage of Zech. XII-XIV, and besides Zephaniah, the book of Judges belongs to the period of Manasseh's rule; that the principal part of the book of Judges was composed no earlier than toward the close of Jeremiah's activity, immediately before the Babylonian exile, and much more of a similar nature. Only in regard to a few of these positive critical propositions does a more conservative line of thought appear, somewhat similar to that of Ewald, as in placing Joel at the beginning of the line of the minor prophets, and in the treatment of the question of Zechariah, where Reuss also joins issue with the modern fancy of referring everything to the post-exilic period. But the further back toward the pre-historic beginning, the more completely is everything enveloped in a dense, mythical fog. None of the patriarchs from Abraham to Joseph is to him an historical personality. The passage in the blessing of Jacob, respecting the Shilo, is a theological text, certainly irrelevant. The song of Deborah is, as Seineche has shown, "properly speaking, a myth of thunder and lightning, of a tolerably early date."

Many more essays on the prophetic books and the Hagiographa appeared last year, some of which viewed the subject from the standpoint of Reuss, and some from one closely allied to his. Stade's *Zeitschrift fuer die alttestamentliche Wissenschaft* called forth many similar articles; as a critical study by the editor himself on the Deutero-Zechariah, in which he seeks to prove that the whole second half of Zech. is a later production than Joel, which is contrary to the opinion of Reuss, but agrees with that of Vatke, Gramberg, Geiger and others; also an attempt by the same writer to refer a series of passages in Micah V-VII, to the post-exilic period; an examination, by Dr. Giesebrecht into the age of Ps. XLII-CL, in which, as the result of his researches, he asserts the decidedly post-exilic origin of these songs; a statement of the Genesis of Judaism, by Prof. Smend, of Basel, etc.

Prof. W. Robertson Smith has also contributed to the history of the O. T. in twelve public lectures, entitled "The O. T. in the Jewish Church," which are of a somewhat radical tendency and reproduce most of the Reuss-Kuenen school of criticism. As is known, the sentence of removal which ultimately followed the earlier free-thinking utterances of this theologian, depended chiefly upon the views laid down by him in these discourses. That, however, the free-thinking Scotchman did not fail to have many appreciative sympathizers among his countrymen is shown by the judgment of several scientific organs of England concerning his deposition, as well as by other noticeable indications of public sentiment. Besides the volumes of Delitzsch on "Messianic Prophecies" and "O. T. Sacred History," which S. I. Curtiss has translated and published under the direction of the author, the "Translation Fund Library," is offering in English dress the works of liberal German exegetes; for example, in its fifth part,

Ewald's Prophets of the Old Covenant, *Propheten des alten Bundes*. The able commentary on Isaiah, by R. T. Cheyne, a pupil of Ewald, is followed by the second volume, treating of the Deutero-Isaiah. E. H. Plumptre, in the "Cambridge Bible for Schools," edited by him in connection with others, has treated the book of Ecclesiastes exegetically and from a very radical standpoint. He espies references to stoic and epicurean philosophy in the book, and places it between the death of Zeno and Antiochus Epiphanes (about 240-180 B. C.).

Another poetical Hagiograph has received a rather severe handling from a Swiss critic. Dr. Gottl. Ludw. Studer, formerly professor in Bern, has bestowed a translation and "critical explanation" upon the book of Job, in which the grand poem undergoes a remarkable dissection: *Das Buch Hiob fuer Geistliche und gebildete Laien, uebersetzt und kritisch erlaeutert*. III-XXXI, recording the argument of the "pessimist" Job with his three friends, are to be considered the main part of the work and, according to Studer's guess, are the probable work of the Elohist, who must hereafter be looked upon as the oldest advocate of pessimism. The more recent parts, as the prologue, epilogue, speeches of Elihu, etc., he thinks should be referred to the Jehovist, as a representative of a more optimistic or eudaemonistic way of thinking. The piquant secondary title of the work, "Pessimism in Conflict with Orthodoxy," serves to bring out this idea, which though certainly new, is too phantastically wrought out.

Among the works on the Prophets and Hagiograph, which are of a positive tendency, one by C. F. Bredenkamp, under the title "The Law and the Prophets," deserves to be mentioned next. Of the replies to modern hypercriticism which have so far appeared, this book is the most methodically arranged and is executed in an especially creditable manner. Its discussions, which have to do chiefly with the ritual in prophetic literature, are energetically directed against the assertion of a gradual origin of the Hebrew ritual legislation only upon the work of the prophets. Without denying that one is right in maintaining that there were several successive redactors, still the priority of the law as such to the prophetic books is decidedly maintained. Not at the end, but at the beginning, of Jewish history does the law belong. The declination of the people, during a long period of the revolt, to idol worship or other forms of heathen or half-heathen degeneracy, depends upon the stiff-neckedness of the people as well as upon the culpable conduct of a false priesthood. "Prophecy does not deny the law; it recognizes it, and refers explicitly to it in one of its earliest utterances (Hos. VIII, 12.) The law is no more a product of Judaism than the Christian religion is a product of the Christian Church. The law is an elder sister of prophecy; it is the sacred form which organized and made normal the national life, till prophecy should awake more and more the indwelling spirit."

The discoveries of the modern school of criticism meet a still more complete refutation at the hands of A. Köhler, whose *Lehrbuch der biblischen Geschichte des alten Testaments* is followed by a continuation, which includes the greater part of the age of Samuel and Saul, as well as the commencement of that of David, and offers a fundamentally apologetic-critical commentary upon the historical sources for this period, the books of Samuel. In like manner in the case of the Viennese theologian, Ed. Böhl, who has written *Christologie des alten Testaments oder Auslegung der wichtigsten Messianischen Weissagungen*, a book, the strong orthodox tendency of which recalls the exegetical tradition of the old reformers as well as Hengstenberg, and which employs itself from point to point upon the whole text from the Protevangelium to the books of Isaiah and Zechariah, admitted to be throughout homogeneous inspired compositions. Similar strongly conservative principles of interpretations are laid down independently in the commentary on Isaiah by the Jew, Joseph Knabenbauer, and in that on Jer. by L. A. Schneedorfer.

Of a mediating stamp, is an essay by the Tübingen tutor Dr. Rudf. Kittel on the "latest variation of the Pentateuch

question," and a revision of Hitzig's com. on the twelve minor prophets by Dr. H. Steiner, of Zurich.

Among the works of French and English authors, the historical sketch of the older Hebrew prophets up to the death of Isaiah, by Chas. Bruston, seems worthy of especial notice. Upon questions of Pentateuch criticism, this scholar takes almost the same position as does Bredenkamp. The basis of the legislation of Moses, "the true founder of Hebrew prophecy" seems to him authentic; in the introduction of Canaanitish bull and idol worship after the time of Joshua, he sees a later darkness and corruption. Of the prophets of the ninth century B. C., he gives the first place to Obadiah, the next to Joel, the third to the unknown composer of the lamentation over Moab, Is. xv. 16, and the fourth, to the author of the song of Moses, Deut. xxxvii. Besides the prophets Amos and Hosea of the northern kingdom and the Jewish Isaiah and Micah, he places the author of Zech. ix-x also in the eighth century. Other note-worthy publications are the com. on Jer. and Sam. by the Englishman A.W. Streane; and two English revisions of Job—one, a metrical translation with notes by H. J. Clark, the other, more scientific and complete, in the proper form of a commentary, by Sam. Cox.

Edward Cone Bissell, offers a good introduction to the Apocrypha, including a translation and exegesis of the text. This excellent volume, which appears as a supplement to the O. T. division of Lange's Commentary, takes a somewhat broader conception of the Apoc. than is common with us, in that it includes the books of 1 and 4 Esdras and 3 Mac., as well as the letter of Jeremiah. In an appendix there are also short notices of the Pseudepigraphs of Enoch, the Sibylline Oracles, the Psalms of Solomon, etc. Prof. Dr. W. Grimm, in an article in the "Journal of Scientific Theology" refers the book of Tobit, (according to him first composed in Hebrew and made current in Palestine.) to the age following Antiochus Epiphanes, notwithstanding the opposing views of Hitzig, Grätz and Nöldecke.

We close with a few notices of the practical exegesis and textual criticism of the O. T. and the lexicographic and archæologic aids to its study.

C. H. Spurgeon has begun to publish under the title "The Treasury of David," a practical homiletical commentary on the Psalms, of a wide scope, crammed with copious extracts from previous exegetical hints and literary data of various sorts. The first volume, before us, treats chiefly the first 26 Psalms. The whole, of whose completion we can hardly doubt, on account of the known versatility and energy of the author, bids fair in point of copiousness to surpass our Hengstenberg and Hupfeld.

Dr. A. Thalhofer, Prof. of Theology in Eichstadt, has published an exegesis of the Psalms with special reference to their use in the liturgy of the Romish Church. The work is not at all progressive and shows traces here and there of the allegorical-messianic method of interpretation of the middle ages: *Erklaerungen der Psalmen, mit besonderer Ruecksicht auf deren liturgischen Gebrauch im roemischen Brevier, Missale, Pontificate und Rituale*.

Dr. Friedländer, under the authority of Rabbi Dr. Adler, has begun to publish a Jewish-Eng. translation of the Bible, "The Jewish Family Bible, containing the Pentateuch, Prophets and Hagiograph, Part I."

Several new monographs on the first chapters of Genesis, containing the account of the Creation and Fall, have appeared, partly of a speculative apologetic content; one by H. Löhr, *Die Geschichte der heiligen Schrift vom Anfang der Dinge*, a book which recalls Herder's *Aelteste Urkunde des Menschengeschlechts*, its aim being to unite the conception of a revealed Scripture with a symbolically ideal meaning of the contents of Gen. I-III, tending to show the prophetic sublimity and high poetic beauty of the prehistoric passages, as opposed to the literal naturalism and awkward apologetic arts of the modern exegete. He does not wholly avoid the danger of an excessive spiritualizing, even rationalizing. More in accordance with the usual manner of orthodox apologetics does the Rom. Cath. Dr. Seisenberger undertake his work, *Der biblische Schoepf-*

*ungsbericht ausgelegt*, against which another Rom. Cath. theologian, Prof. Bernh. Schäfer, in Münster, urges the criticism of overhasty reconciliation of the teachings of physical science with the Biblical account of creation: "The Bible and Science," *Bibel und Wissenschaft*. The work of Prof. Dr. Ed. Riehm also offers much that is striking and beautiful, "The Account of Creation," *Der biblische Schöpfungsbbericht*.

Two more numbers, the fourteenth and fifteenth, of Riehm's "Pocket Dict. of Bib. Antiquity for Bible Students," have appeared, which nearly complete the work. After long expectation, an illustrated subscription book has appeared, "Palestine in Word and Picture," *Palästina in Wort und Bild*.

Two articles, one by G. Studer, "Textual Criticism of Isaiah," in the *Jahrbuecher fuer protestantische Theologie*, 1880-81, and one by Hollenberg, "Textual Criticism of the books of Joshua and Judges," in the *Zeitschrift fuer die alttestamentliche Wissenschaft*, are worthy of notice; also the paper by H. A. Vollers, on the Twelve Prophets, First Half: the prophets Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; also the comparison of the Vatican and Sinaitic Text with the received text of the Septuagint by E. Nestle; also the Latin Text of the Pentateuch from a Lyons codex, which, the publisher, U. Robert, seeks to show, is distinct from the so-called Itala, and was translated from the Greek not earlier than the third or fourth century.

Stade's many-sided and excellent Journal offers much that belongs here; for example, in its latest vol., "Lexicographical," by G. Hoffmann, of Kiel; "Contributions from the St. Petersburg Manuscripts," by Harkavy, etc. The Jewish scholar J. Benjacob has published in three volumes a "Bibliography of the collected Hebrew Literature, including the MSS., (to 1863), arranged alphabetically," from the literary remains of his father, J. A. Benjacob, under the title, "Ozar Ha-Sepharim," *Bibliographie der gesammten hebraischen Literatur, mit Einschluss der Handschriften (bis 1863) mit den Titeln alphabetisch geordnet*.

## STUDIES IN THE OLD TESTAMENT.

For July-December, 1883.

### THIRD QUARTER.

- Lesson 1.** July 1.—JOSHUA, SUCCESSOR TO MOSES Josh. 1. 1-9. GOLDEN TEXT: Eph. 6. 10.  
 2. July 8.—PASSING OVER JORDAN. Josh. 3. 5-17. GOLDEN TEXT: Isa. 43. 2.  
 3. July 15.—THE PLAINS OF JERICHO. Josh. 5. 10-15, and 6. 1-5. GOLDEN TEXT: Heb. 11. 30.  
 4. July 22.—ISRAEL DEFEATED AT AI. Josh. 7. 10-26. GOLDEN TEXT: Num. 32. 23.  
 5. July 29.—THE READING OF THE LAW. Josh. 8. 30-35. GOLDEN TEXT: Deut. 30. 19.  
 6. Aug. 5.—THE CITIES OF REFUGE. Josh. 20. 1-9. GOLDEN TEXT: Heb. 6. 18.  
 7. Aug. 12.—THE LAST DAYS OF JOSHUA. Josh. 24. 14-29. GOLDEN TEXT: Josh. 24. 15.  
 8. Aug. 19.—ISRAEL FORSAKING GOD. Judg. 2. 6-16. GOLDEN TEXT: Judg. 2. 12.  
 9. Aug. 26.—GIDEON'S ARMY. Judg. 7. 1-8. GOLDEN TEXT: Judg. 7. 20.  
 10. Sept. 2.—THE DEATH OF SAMSON. Judg. 16. 21-31. GOLDEN TEXT: Psa. 68. 35.  
 11. Sept. 9.—RUTH AND NAOMI. Ruth 1. 14-22. GOLDEN TEXT: Ruth 1. 16.  
 12. Sept. 16.—A PRAYING MOTHER. 1. Sam. 1. 21-28. GOLDEN TEXT: 1. Sam. 1. 28.  
 13. Sept. 23.—THE CHILD SAMUEL. 1. Sam. 3. 1-19. GOLDEN TEXT: 1. Sam. 3. 9.

### FOURTH QUARTER.

- Lesson 1.** Oct. 7.—ELI'S DEATH. 1. Sam. 4. 10-18. GOLDEN TEXT: 1. Sam. 3. 13.  
 2. Oct. 14.—SAMUEL THE JUDGE. 1. Sam. 7. 3-17. GOLDEN TEXT: 1. Sam. 7. 12.  
 3. Oct. 21.—ASKING FOR A KING. 1. Sam. 8. 1-10. GOLDEN TEXT: Psa. 118. 9.  
 4. Oct. 28.—SAUL CHOSEN KING. 1. Sam. 10. 17-27. GOLDEN TEXT: 1. Sam. 10. 24.

5. Nov. 4.—SAMUEL'S FAREWELL ADDRESS. 1. Sam. 12. 13-25. GOLDEN TEXT: 1. Sam. 12. 24.  
 6. Nov. 11.—SAUL REJECTED. 1. Sam. 15. 12-26. GOLDEN TEXT: 1. Sam. 15. 22.  
 7. Nov. 18.—DAVID ANOINTED. 1. Sam. 16. 1-13. GOLDEN TEXT: Psa. 89. 20.  
 8. Nov. 25.—DAVID AND GOLIATH. 1. Sam. 17. 38-51. GOLDEN TEXT: 1. Sam. 17. 47.  
 9. Dec. 2.—DAVID'S ENEMY—SAUL. 1. Sam. 18. 1-16. GOLDEN TEXT: 1. Sam. 18. 14.  
 10. Dec. 9.—DAVID'S FRIEND—JONATHAN. 1. Sam. 20. 32-42. GOLDEN TEXT: Prov. 18. 24.  
 11. Dec. 16.—DAVID SPARING HIS ENEMY. 1. Sam. 24. 1-17. GOLDEN TEXT: Matt. 5. 44.  
 12. Dec. 23.—DEATH OF SAUL AND JONATHAN. 1. Sam. 31. 1-13. GOLDEN TEXT: Prov. 14. 32.

## BOOK NOTICES.

[All publications received, which relate directly or indirectly to the Old Testament, will be promptly noticed under this head. Attention will not be confined to new books; but notices will be given, so far as possible, of such old books, in this department of study, as may be of general interest to pastors and students.]

### HOURS WITH THE BIBLE. VOL. 4.

(See below.)

We noticed briefly in the last number vols. 1, 2 and 3 of this work. This volume, finished April 6th, 1882, begins with Rehoboam's Accession to the throne, and closes with Sennacherib's campaign. Many historical points of great difficulty come up for consideration, and are handled, seemingly, in a careful and scholarly manner. The author's views on the Pentateuch question are indicated in the preface, where Prof. W. Robertson Smith receives an unmerciful handling. In this volume, the author seems to be more guarded than in the former ones. He does not so frequently yield assent to German "views." The perusal of these volumes will, it is believed, throw much light upon sacred history; and certainly he who reads them will have a more definite and a more accurate acquaintance with the great events and characters of biblical history.

*Egypt.* By CLARA ERSKINE CLEMENT, author of "A Simple Story of the Orient." A Handbook of Legendary and Mythological Art, etc. With one hundred and six illustrations, 12mo. pp. 475. Boston: D. Lothrop & Co. Price, \$1.50. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

Almost anything written in these days concerning Egypt is worthy of our attention. Its "mysterious antiquity" gives it an interest beyond description. As the writer well remarks, "to what other country can one come with the delightful anticipations he may well bring to that of Egypt?" The book is written by one who *can* write and one, too, who has seen for herself what she here describes. The illustrations add much to the description. The book discusses, briefly of course, Egyptian History from the most ancient times to the present.

*The Patriarchs of the Bible.* By the REV. W. HANNA, D. D., and REV. CANON NORRIS, B. D. With colored maps. 12mo. pp. 218. New York: Cassell, Peter & Galpin. Price, \$1.25. For sale by F. G. Thearle, 151 Wabash Ave., Chicago.

These biographies appeared in the *Bible Educator*, and, after a careful revision by the authors, have been printed in book form. They are popular in their character, yet at the same time, comprehensive and exact. The tables of the events in the lives of the several patriarchs, two of